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of state toward the maelstrom of the Revolution.

Thus aided by the spirit of the time, the literature of the pre-Revolutionary generation becomes more emotional and individualistic, that is more lyric and more subjective. Rousseau becomes the prophet of the new era not in France alone, but in all Europe. Indeed the purely literary development of Rousseauism is at first more noteworthy among the German poets of the "Storm and Stress" than in France, where its progress was checked both by the jealous carping of Voltaire, in this as in most things a thorough conservative, and also by the recrudescence of an unreasoning admiration for the forms of Classical Antiquity. In Germany his portrait graced the severe study of Kant, Lessing confessed for him "a secret respect," while Herder proclaimed aloud his admiration for this "saint and prophet." At Strasbourg Goethe studied and excerpted his writings; to the young Schiller he was a "martyred Socrates." In England *Tristram Shandy*, and still more the *Sentimental Journey*, with their rambling confessions and astonishing "gift of tears," are a tribute to the *New Héloïse*, and in Cowper, Shelley and Byron the English from whom he had drawn so great a part of his inspiration delighted to do him honor. Even George Eliot could say that Rousseau had vivified her soul and aroused in her new faculties. And in France the eclipse was but partial and short. Robespierre had the *New Héloïse* constantly on his table, and forms his polished periods on the models of Rousseau. Bernardin de St. Pierre and Châteaubriand are hardly less his avowed pupils in literary art. With the latter's *Genius of Christianity*, with de Stael's *Literature* and her *Germany*, Rousseau's star is again in the ascendant, and with the Restoration, literary Rousseauism became an irresistible tendency. It was not for nothing that the flower of French culture had passed more than two decades in the very literary centres where the Huguenots had preceded them a century before. They returned from England and Germany bearing with them reinforcements to all the dormant elements of Romanticism. From 1814 there has been in Europe an unbroken cosmopolitan tradition.

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## THE DIALECT OF THE RIES. II. THE DIALECT.

THE dialect of the people of the Ries is Swabian, although somewhat influenced by the Frankish dialect or, as I should prefer to say, by the Frankish-Bavarian dialect, because the present Bavarian dialect includes besides Altbayern (Oberbayern, Niederbayern, and Regensburg) also some parts of the provinces Ober- and Mittel-Franken.<sup>11</sup>

Formerly Frankish elements seem to have prevailed, at least in the speech of the educated. Not less than about sixteen per cent of the names of the villages in the Ries and its surroundings have the suffix *-heim* which originated with the Franks, who penetrated at the close of the fifth century into the south-western parts of Germany. Another common suffix is *-hausen* found in nearly five per cent of all the names of villages. This also is a Frankish characteristic.

The suffixes *-weiler* (O.H.G. *wilāri*, M.H. G. *wilære*, *wiler*) and *-hof*, on the other hand, are Alemannian, the latter however less than the former.<sup>12</sup> Comparatively few names of villages with these two last mentioned suffixes are found in the Ries, a fact which does not prove anything against the Alemannian origin of the early ancestors of the Rieser. Even if there were no other evidence, the modern dialect of the Ries would prove that the inhabitants are of Alemannian origin. Their dialect is Swabian, though it differs from other Swabian dialects.

On account of the frequency of the sibilants (*Zischlaute*), Frickhinger classifies the dialect of the Ries with those of Central Swabia, admitting that it was somewhat influenced by the Frankish-Bavarian dialect.<sup>13</sup>

Near the boundaries of Württemberg the doublets, which are so characteristic of the dialect of the Ries, are not so frequent as in other parts of the district. We hear besides *ale* more frequently *ele* (= *alle*); besides *Nearle*, *Nearleng*, etc. Near the Frankish boundary, in Oettingen, Laub, Kreuth, etc., the Frankish dialect naturally shows a slight influence, but

<sup>11</sup> Cf. Weinhold, *Bayr. Gram.* §2, p. 5.

<sup>12</sup> Cf. Mayer, *Ortsnamen im Ries*, pp. 7 ff.

<sup>13</sup> Cf. *Beiträge zur Anthropologie und Urgeschichte Bayerns*, hrsg. von Ranke und Rüdinger., Vol. viii.

the Swabian idioms are not crowded out as one might imagine, a number of doublets occurring. Besides *hond* (3. pers. plur. of *haben*) we hear *håbed*.

Still further southeast, south from Oettingen toward Wemding, in Huisheim, Gosheim, etc., we hear instead of *i woos*: *i woas*; instead of *goes*: *goas*, for which reason these people are sometimes called the "Pfälzer". These are however exceptional cases. In former years a few Catholic villages situated between Harburg and Wemding really belonging to the "Pfalz".<sup>14</sup> The above examples are the only traces left of the Pfälzer dialect.

There is a slight difference between the speech of the Protestants and Catholics, although this may sound strange. There is even a difference in their outward appearance. Ordinarily the peasant of the Ries wears a striped cap, close fitting with a hanging extension, to which is attached a tassel. On Sunday he wears a felt hat or, if he be wealthy, a high cap of otter fur. His coat is short, generally made of black velvet or broadcloth. On Sunday many wear a long coat extending almost to the ankles or a *jupon*. The vest is also made of black velvet or broad cloth with silver buttons as large as a walnut. The trousers are made of leather and reach to the knee. They are usually highly ornamented with stitchwork. Long white stockings are worn in summer, black stockings in winter. Low leather shoes of simple make are common. The dress of the women is somewhat like that of the Swiss women, varied and picturesque. Among the Catholics the men usually wear long trousers reaching to the ankles. Both men and women are fond of displaying gaudy colors.<sup>15</sup>

To return to the subject of language, I still remember from my school days, that Protestant boys pronounced the word *seele*: *sēl* and the word *knecht*: *knēchd*, while Catholics said: *sēal* or *sēl*, *knēachd* etc.

Kauffmann,<sup>16</sup> Bopp,<sup>17</sup> Birlinger,<sup>18</sup> Fromman,<sup>19</sup> Weinhold<sup>20</sup> and other writers on Swabian dialects have made similar observations.

At the time of the Reformation and especially

<sup>14</sup> Cf. *Bavaria*, ii, 853 ff.      <sup>15</sup> Cf. *Bavaria* ii. 862 ff.

<sup>16</sup> p. 61. §71.      <sup>17</sup> p. 55.      <sup>18</sup> *Al.* xi, 49.

<sup>19</sup> *D. M.* ii, 107.      <sup>20</sup> *Alem. Gram.*, p. 80. §88.

during the Thirty Years War, when Catholics and Protestants were publicly and politically opposed to each other, such a phenomenon could be easily explained. Villages, which were Protestant, were compelled to accept Catholic priests as their pastors, but on the other hand, Catholic villages turned Protestant voluntarily. Under such a continual change the language of the people in the Ries and in Swabia generally, became somewhat influenced by the Protestant or Catholic preachers who, coming from different parts of the country, brought with them their dialect.<sup>21</sup> Upon the whole, the Catholics are conservative not only in their religion, customs and habits, but also in regard to their dialect.<sup>22</sup> And thus we may, perhaps, say, that the Catholic idioms and vowels represent a purer Swabian dialect than the Protestant. We cannot say, however, that the Catholics in the Ries come in contact with the Franks less than the Protestants do. I see therefore in the few slight differences between the Catholic and Protestant speech, which is not readily discerned, merely the preservation of an older condition, which, however, is gradually disappearing.

#### VOCALISM.

As to the relation of vowel quantities to the Middle High German and New High German, we must remember, that in judging the quantities the position of the word in the sentence is of great importance. The accent has in almost every dialect more or less influence on the vowels and their quantity. For instance, in the dialect of the Ries, *ich*, when emphasized is pronounced like *i*, when less emphasized like *ɪ*, if it is not accented at all, like *ē*.

The dialect of the Ries has lengthened the M.H.G. short vowels and obscured the long ones or diphthongized them. This the dialect has in common with the Swabian dialects, but the tendency to lengthen or shorten a vowel varies in different parts of Swabia, as was already observed by Bopp.<sup>23</sup> In many cases the quantity of the vowels cannot be accurately determined.

<sup>21</sup> Cf. Friedrich Kluge, *Von Luther bis Lessing*, pp. 128 ff.

<sup>22</sup> Cf. H. Fisher, *Vierteljahresheft* 1881 p. 132. and Rapp, *D. M.*, ii, 104.

<sup>23</sup> Cf. C. Bopp, *Der Vokalismus des Schwäbischen in der Mundart von Münsingen*, p. 27. 8.

a. *Lengthening of the vowels.*

Lengthening of the old vowels is one of the chief characteristics in N.H.G. as compared with M.H.G., especially in dissyllabic words with an open first syllable. This loss of the original short vowels is frequent in the dialect of the Ries. Going even farther than the N.H.G., our dialect has a long vowel usually before liquida cum muta (*bärt, kält, sältz*, etc.). There is a well marked tendency to strengthen monosyllabic uninflected nouns through "Tonfülle," or, as Sweet<sup>24</sup> calls it, compound falling or rising-falling tone as in England *ōh*, when expressing sarcasm (*sāk, sātz, klōts*, etc.). This process of lengthening is due to a tendency to distinguish between the inflected and uninflected forms. Often the lengthened and the original short forms of the same word exist side by side, and thus help sometimes to distinguish more clearly cases and numbers in the declension (*blāt, blētr*).

b. *Shortening of the vowels.*

The shortening of old long vowels is not uncommon in the dialect and in many cases agrees with N.H.G. The position of a vowel before double consonants and combination of consonants, causes shortening (*nöchbr, blōtr*). We find, however, cases of shortening without plausible reason. M.H.G. short vowels usually remain before *p, t, k*, and before the spirants that have resulted from these stops (tenues) in the H.G. shifting of sounds: *ff, zz, hh (ch)*; (*babl=pappel*). Exceptions, however, are numerous. The shortening of M.H.G. long vowels in the dialect of the Ries is an exceptional phenomenon and to be explained partly by the following double consonant, partly by other elements that preserve shortness, and partly from a slighter degree of stress.

*Umlaut.*

The umlaut of the root-vowel is found in cases in which the N.H.G. does not show it, in nouns and adjectives as well as in verbs (*bruk, brik=brücke; arweda, arbada=arbeiten* etc.). On the other hand, we also find cases of umlaut in N.H.G. in which the dialect does not show it (*bud=bütte, lupfo=lüpfen*.) This irregularity is, perhaps, due to the Frankish-Bavarian influence and to the mixture of

Catholic-Protestant population. In consequence of it, a great many are found in the Ries dialect. Besides *möndēng* we have *mēde=montag; weschā: wāschā; blaē: bluā*, etc. The umlaut of the diphthongs deserves special attention. Most diphthongs have the stress on the first element. Sometimes three vowels are combined and then we have a triphthong, as in *druā, tswōā, gloē*, etc., or rather glides, which sounds are produced during the transition from one sound to another. Glides, however, are not so frequent as in other Swabian dialects.

The principal points, in which the influence of the Frankish-Bavarian dialect upon the dialect of the Ries is shown, are as follows:

1. M.H.G. *ā*>Frankish *ǣ*, as in; *hōd*=M.H.G. *hāt, hāt* 3. p. sing., *bōr*=M.H.G. *bāre*, N.H.G. *bahre*.
2. M.H.G. *ou (au)*> *ǖ* and *ǘ*, as in: *ǔg*=M.H.G. *ouge*, N.H.G. *auge*; *kofā*=M.H.G. *koufen*, N.H.G. *kaufen*.
3. M.H.G. *ī* (long) *iu*>*ae*, as in; *blaebā*=M.H.G. *beliben*, N.H.G. *bleiben*; *laed*=M.H.G. *liute*, N.H.G. *leute*.
4. M.H.G. *ū* (long)>*ao*, as in: *haos*=M.H.G. *hus*, N.H.G. *haus*, *aof* (: *ǝf*)=M.H.G. *ūf* N.H.G. *auf*.
5. M.H.G. *ei*>*ē*: *ē*, as in *mēdle*=M.H.G. *meit*, N.H.G. *mädchen*; *drēgd* (: *drehd*)=M.H.G. *treit*, N.H.G. *trägt*.

The Frankish dialect has no pure *a*, while in the Ries the pure *a* is very common.

Also the Bavarian (Altbairisch., Oberpfälzisch) influence appears in some words:

1. M.H.G. *ō*>*oa*, as in *roat*=M.H.G. *rót*, N.H.G. *rot*: frequently before *r* the *o* is diphthongized, *roar*=M.H.G. *rōr*. O.H.G. *rōra*, N.H.G. *rohr*. The umlaut of this *oa* is *ea* as in *kleādr* plur. from *kloādr*=M.H.G. *klōster*, N.H.G. *kloster*.
2. The M.H.G. diphthong *uo*>*uā* as in *guād*=M.H.G. *guot*, N.H.G. *gut*.
3. The suffix *eng* is also to be considered as a result of the Bavarian influence as in: *brēdengā*=M.H.G. *prēdigen*, N.H.G. *predigen*; *schuldeng*: *schulde*=M.H.G. *schuldic*, N.H.G. *schuldig*.
4. The disappearance of *ch* in the suffix *lich*, which is substituted for *le* (sometimes=*eng*), the dialect of the Ries has in common

<sup>24</sup> Cf. Sweet, *A New Engl. Grammar*, p. 228.

with Bavarian-Swabian or East-Swabian dialects (*redle*=M.H.G. *redelich*, N.H.G. *redlich* etc.).

The nasalized vowels *ā*, *ē*, *ō* and *ō̄* are as common as in other Swabian dialects and also nasalized diphthongs. But as to their quantity or quality, whether open or close, short or long, there is some difference.

#### CONSONANTISM.

*b* often interchanges with *w*, no doubt due to Bavarian influence.<sup>25</sup> The medial *b* is often represented by *w* as in *lɛwɛd*, which is Frankish, while *lɛbɛd* is Swabian. Inorganic *f* is not known in the Ries. M.H.G. *f* (*v*) is only exceptionally represented by *pf* (*pflüdrə*=M. H.G. *vlädern*), the dialect differing here again from other Swabian dialects. As in most of the Southern German dialects, no distinction is made between *p* and *b*, *b* frequently disappears.

Similarly no distinction is made between *d* and *t*; *d* is seldom dropped, but appears frequently inorganically.

The past participle of the verbum substantivum *sein* retains its *s*. The Rieser says *gwesə* or *gwesd* which distinguishes it from other Swabian dialects. The Swabian forms *gwesə* or *gsae* (the diphthongization of *gesin*) are not known in the Ries.

The Sibilants occur frequently, a phenomenon which again characterizes the dialect as Swabian.

The guttural system does not show any Upper Alemannian characteristic;<sup>26</sup> *g* shows sometimes Frankish aspiration as in *hertsoch*=N.H.G. *herzog*, or sometimes in *sechd* instead of *segd*=N.H.G. *sagt*; *g* becomes, however, more frequently tenuis (*sakd*=*sagt*); *ch* is sometimes palatal, sometimes guttural; final *ch* is dropped, but not so commonly as in other Swabian dialects, the Ries dialect agreeing here again with Frankish Bavarian.

#### The sonorous consonants.

In regard to the semi-vowels little is to be said as they agree upon the whole with common Swabian. In exceptional cases *j* shows a slight friction as in *juksə*=M.H.G. *juchezen* N.H.G. *jauchzen*; *jide*=N.H.G. *jüdin*.

<sup>25</sup> Cf. Birlinger, *Die Augsburger Mundart*, p. 17.

<sup>26</sup> Cf. Paul's *Grundriss* I, 282.

The liquids *l* and *r* have in the dialect of the Ries a greater influence upon the vowels than they have in other Swabian dialects, due to the Bavarian influence.

The liquids frequently develop the svara-bhakti vowel, a phenomenon not very common; Bopp in his dissertation on the dialect of Münsingen denies its local existence. Kauffmann and Wagner mention only a few cases. In comparison with common Swabian we find also that the dialect of the Ries does not show so many inorganic *l*'s: *r* is seldom dropped and not so generally neglected as in Upper Swabia.<sup>27</sup> The uvular *r* (Zäpfchen-*r*) is not known in the Ries. Into other parts of Swabia for example, (Reutlingen), as Prof. Wagner asserts,<sup>28</sup> this uvular *r*, the so-called 'grasseyer' of the French, has been introduced by the French soldiers quartered there during the seventeenth, eighteenth and nineteenth centuries. This position is, I think, not tenable, because the same phenomenon, if it had been caused by the French, would have been found also in most of the other parts of Swabia and Bavaria. The Bavarian *r* is more liquid than the Alemannian.

The nasals *m*, *n* and *ng* show upon the whole the same characteristics as in common Swabian. The nasalized consonant is frequently dropped, but the nasalized vowels and diphthongs retain their nasal sound.

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#### JEAN-BAPTISTE ROUSSEAU AS HISTORIOGRAPHER.

WHEN Rousseau left Paris in 1711, without waiting for the final decree<sup>1</sup> declaring his perpetual banishment from France, on account of the famous couplets of 1710,<sup>2</sup> he went to Soleure, Switzerland. There he was received by the French ambassador, the Comte de Luc,

<sup>27</sup> Cf. Sailer's *Sämmtliche Schriften in schwab. Dialecte*.

<sup>28</sup> Cf. Wagner, p. 170.

<sup>1</sup> This decree was registered April 7, 1712.

<sup>2</sup> The question as to the authorship of these couplets is no easy matter to decide. I believe, however, after examining all the evidence to be obtained at the *Bibliothèque Nationale*, that Rousseau did not write them. The proof against Joseph Saurin, who was accused by Rousseau, is also insufficient, and the probabilities are that the real author will never be known.